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A Reply to Roswell D. Hitchcock
on Socialism.

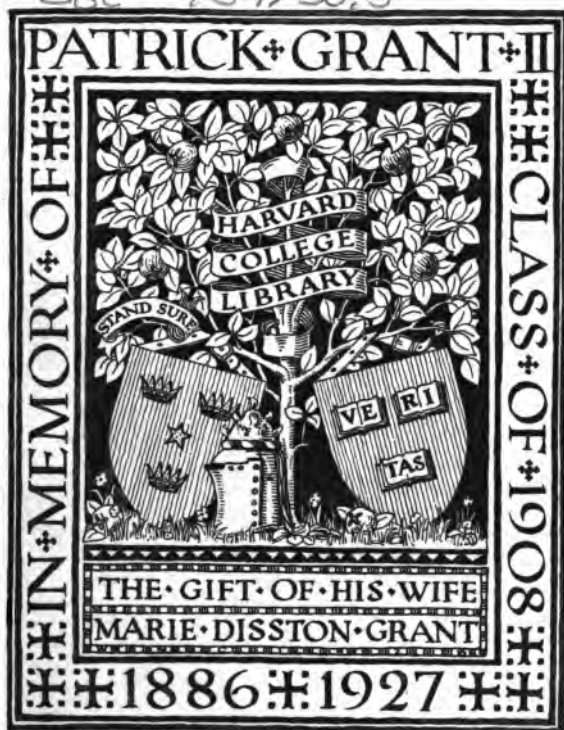
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A REPLY

ROSWELL D. HITCHCOCK, D.D.

TO
SOCIALISM.

BY
A SOCIALIST.

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CHARLES P. SOMERBY,
139, Eighth Ave.
1879.

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REPLY TO DR. HITCHCOCK
ON SOCIALISM

WE render our most hearty thanks to Dr. Hitchcock for his treatise upon Socialism—not that we altogether agree with his views, but because he has stepped aside from the ordinary routine of a divine to give us fresh light upon this important subject. There are some, we are aware, who think that the shoemaker should always hammer away at his last, and that the theologian should adhere strictly to the dry rounds of his divine calling, but we are not of these. Diversity gives rest; and, though our good Doctor does not appear to have chosen a subject the best calculated to have soothed his

mind, it was, no doubt, a delectable change from the contemplation of the endless miseries of the damned! The importance of the subject may also be inferred, and one step in advance, we may feel, has been taken, when a Doctor of Divinity steps out from his accustomed round to look after matters pertaining more particularly to the happiness of mankind in this life.

We are still further grateful to find the subject treated by one so eminent in scholarship, so distinguished in the community, and who has evidently spared no pains to make himself familiar with all the experience and information to be derived from the past to qualify him for his weighty task.

We have before us, in this book of Dr. Hitchcock's, what one of the mighty oracles of the press is pleased to term "the wisest, strongest, and altogether the best, words yet spoken on Socialism by any American." We may therefore infer that the very quintessence of what can be said against Socialism is to be found here.

It may appear presumptuous that one un-

known to letters or to fame, and who makes little claim to scholarship, should attempt a reply to the Professor's studied disquisition ; especially when the writer frankly confesses that he has made little effort to inform himself of what has been said by others, or of the past workings of this philosophy, or gospel, as the Doctor terms it, which now appears to be upheaving society and destroying the equanimity of so many of the rulers and sages of earth.

It may seem curious and novel, also, that one should interest himself in the defense of so unpopular a subject as Socialism who further confesses that he has never attended a Socialistic meeting, mingled in its politics, nor hardly had an hour's conversation upon the subject in all his life ; is little known as a Socialist, and, besides, is not one of the unfortunates the Professor speaks of as having naught to lose, for, by hard work, temperance and prudence, he has been able to gather together enough, if he is still prudent, to support himself and family in comfort, but not in luxury, in his old age, should he live to enjoy it.

And yet the writer of this claims to be a Socialist—a born Socialist; a Socialism transmitted to him through the blood of parents, beloved in memory, who have crossed the unknown sea. He drank Socialism in his mother's milk, he breathed it in his mother's love. It is a thing to him of heart as well as of head; a gospel, indeed, it is, and, what is more, it is a gospel taught by him who died on Calvary. By making use of this expression we would not deceive the reader; we are the last who would practice any hypocrisy, and would say right here that we differ with Dr. Hitchcock in our theology, as might be readily inferred from the different standpoints taken upon the subject before us.

We are not of those, however, to whom it seems to delight the good Doctor to allude, and to which class it is evident he would like to have it understood all Socialists belong: we mean the class who believe there is no Supreme Power who rules and guides the universe. On the contrary, we believe in such a Power, and, further, so high an ideal have we of the

same, that we do not believe the Creator created man for *unhappiness*, either in this world or in the world to come.

We further believe that most of the unhappiness of this world arises principally from the desire to obtain happiness, while yet ignorant of the true manner of obtaining it: in other words, not having yet learned how to live. We mention this matter early, not wishing to have any one deceived; and, further, as it sounds the keynote as to where the difference arises between Dr. Hitchcock and ourself.

We may usually be able to discover, very closely, how mankind stand upon most any important subject involving the problem of life, or the destiny of man beyond the grave, by ascertaining the ideal they have formed of the Creator. With our principal qualification a heart devoted to the cause, as to all truth, and with little material except what Dr. Hitchcock has so kindly furnished us, let us now try to sound the hazy depths of the Professor's sea, that we may discover, if possible, where lie truth and justice.

Dr. Hitchcock sets out rather sensationally, but no less truthfully, by warning us that there is a cloud gathering that is menacing all Christendom. This cloud, he says, is Communism; but we have no objection to his calling it Socialism, which he undoubtedly intended to embrace. The Professor is correct: the mutterings of the storm are already loud and deep, and they will continue to grow louder and deeper as the tempest draws nearer. The *Mene Tekel* is written upon the wall, and modern Babylon is fairly warned.

But what is it but the old story of the oppressed against the oppressor, and our wise Professor need not look far back, nor out of his own country, to note the result of such a conflict. Dr. Hitchcock tells us he hates that word "Communism." Even so did the slaveholders of the South hate the word "Abolitionist." Yes, all Christendom needs be alarmed when such terrible mutterings as now fill the air warn them of the danger that threatens them. The conflict, in some form, will come, most assuredly, and the most ardent desire of our heart is, that it come

not in violence and bloodshed. Dr. Hitchcock acknowledges the right of Society to order him into battle, and virtually gives to war his approval by the admission. We deny the right of Society to order us to take up arms against our fellow-beings, and no Government shall ever compel us to do it. It may draft us, court-martial us, shoot us; but there its power ends: it cannot compel us to attempt taking the lives of our fellow-men, and it never shall. We so hate war that we cannot find language to express our horror of it, and when doctors of divinity are willing to lend themselves to the accursed wrong it is high time for another class to set them an example.

But we are but one—a drop in the ocean of mankind—and whatever our views of war, they have little weight. We cannot, however, shut our eyes to the fact that, thus far, retribution for great oppression has come in the form of war. It therefore behooves mankind, would they steer clear of the horrid curse in the future, to wipe out all wrongs that may lead to it.

Dr. Hitchcock would attempt to convey the

idea that there is but trifling, if any, social oppression, or oppression of one class by another; but here we wholly differ with him, believing that there is oppression of this kind which is far more onerous and unjust than that which has been the cause of many a war. Does a Christian Professor undertake to make us believe that there is little or no oppression? that there is not, in fact, the most flagrant oppression, where individuals are permitted to hold as capital of their own, of the product of labor, ten, twenty, fifty—yes, a hundred—times more than it were possible for them, and their fathers before them for twenty generations, to have saved out of *honest earnings*, or from a fair interest on earnings so acquired; and on this they roll in luxury, destroy and waste, while thousands of their fellow-beings around them (and these, probably, those who have produced the wealth they hold) live in squalor and wretchedness, and often die from want.

We anticipate your question: What do you call honest earnings? and will answer it honestly as our judgment and conscience dictate.

Honest earnings are such as, and no more than, would be a fair equivalent for the time and labor spent, with hand or brain, in any honest, worthy occupation. Whatever man receives more than this (unless it has been transmitted to him by those who have fairly acquired it) he takes of that which honestly belongs to others of his fellow-beings. How are all great estates acquired now? We answer, unhesitatingly, Almost without exception, either by the possessor or the transmitter, or both, having robbed his fellow-men of their just returns from the product of their labor. Now, can he be justified, by either God or man, who, from less conscience, or from greater natural ability for acquiring, piles up enormous wealth and holds it for his own selfish gratification, or squanders it luxuriously and ostentatiously, while his fellow-beings around him grovel and famish in poverty? If our Christian Professor can make it appear that such a course is justifiable, then we shall probably be able to admit that there is not, and has not been for ages, the most flagrant

oppression in this matter of property; but not until then.

These are our views, and we say there *is* oppression, and that of the most serious nature. If it be said that these things are not new, that they have been so and have been submitted to for ages, the answer comes that the mass of mankind are growing more and more intelligent, and as they advance in culture the less patient they become under such wrongs. The shackles of the Romish church held the common people throughout all Christendom in ignorance for many centuries, and it is *ignorance* and the Church, not "more common sense than we have given them credit for combined with the Church," as Dr. Hitchcock puts it (as he very well knows, and would have shown more fairness by acknowledging), that keeps the Roman Catholic Irish workingmen from falling into line in this matter of Socialism to-day.

The Professor, for once, goes to the New Testament for material to sustain his argument, and for once only, and in this was wise, for he very well knows that the whole tenor of this

book is diametrically opposed to the position he has taken upon the subject. Neither need he be very happy over the selection he has made, for he is even driven to the attempt to fasten upon this a meaning that is unwarranted, viz.: that Jesus, in saying, "The poor ye have with you always," implied that there always would be, or must be, the poor. We submit that this inference cannot fairly be drawn from the passage and its context.

Dr. Hitchcock says that "if, by some heroic treatment, the inequality of social condition could be got rid of to-day, it would return to-morrow." Undoubtedly, providing there was no other change in condition; no laws for preventing such injustice from again becoming possible. But here is just where those who oppose Socialism either overlook or purposely treat it unfairly.

In the first place, it is only the fanatical few who advocate an equal distribution of all property, which we see and hear so much mooted by those who oppose Socialism. It would not be just, were it done, since it would, as now, take

from those who had fairly earned to give to those who had not. Is it fair, we ask, to decry a cause for the reason that a few hot-headed fanatics have pushed it to an extreme, illogical and impracticable end? How would Dr. Hitchcock like to have Christianity measured by such a standard? It is quite unnecessary to bring to his notice any examples, as none are so dull that they cannot instance any number of them.

In the second place, is it not supposable that, when society becomes so thoroughly aroused to the evils of this social inequality as to attempt an alleviation of it (as it will, some day), it will not provide against the recurrence of it by the enactment of suitable laws? But it may be claimed that we underrate the number and virulence of this extreme Socialistic or Communistic party, and the Paris Commune may be cited as an illustration. We should not forget that, when a large portion of a community, who have been trodden down and oppressed for ages, from some cause, accidental or otherwise, suddenly find themselves in power, smarting under the wrongs they suffered, they are not apt to use much rea-

son or show much forbearance toward their oppressors. This we believe to have been the case with the Paris Commune, and where thousands, as it is alleged, took part in acts that were barbarous and horrid, there were not tens whose conscience and calmer reason would not have forbade such acts had they felt that they could have obtained by milder means that which was justly due them. The oppressed rarely resort to violence unless they feel convinced that this is the only course by which they can obtain justice. That there are scarcely any in America, and comparatively few in Europe, as yet, who advocate an equal distribution of property, and who would resort to violence to obtain it, and particularly if this unjust condition of things could be in some way mitigated, we think is not to be doubted. But what will fire the heart, and may drive on to madness and desperation, is to have their complaints and cries for justice treated with indifference, scorn, contempt, or defiance.

Anti-Socialistic laws like those of Germany, and venomous books and newspaper articles,

also, serve to fan the flames they seek to quench. No honest, fair-minded Socialist takes exception to the condemnation of the worst acts of the Paris Commune before alluded to (if true, as alleged, and of which there is much doubt), any more than would Dr. Hitchcock, we presume, to the acts of the Christians on a certain St. Bartholomew's Day, in the same city ; but when a great body of a community who have a lively interest in the welfare of their fellow-beings are classed with, and characterized as, cutthroats, vagabonds and ignoramuses, it is time, we think, to protest. Subject Christianity to the same mode of treatment—weigh, judge, and characterize her by the millions of abominable wretches that have flourished under her standard for nineteen centuries—and where would she stand ?

Dr. Hitchcock tells us that willful indolence, intemperance and licentiousness are the principal evils which give us the greater part of our paupers and outcasts. Did it ever occur to the Doctor that the causes of two of these evils have more often than otherwise originated in *despair*, growing out of the injustice of mankind toward

their fellows? Again, the Professor tells us that "the greater the wealth of a nation, the greater the inequality between its upper and lower classes"; "and this," he says, "is largely due to the extraordinary advances made in manufactures and commerce." "Everywhere, now," he says, "machinery carries the day; inventors are the potentates," etc. Potentates or not, it is very well known that inventors rarely receive but a moiety of that which is realized from their inventions. Some respectable gentleman of wealth prowls about, and soon gets away with the carcass, leaving nothing for the poor inventor but the tail.

It is well known that the improvements made in manufactures and commerce during the past fifty years, and which have been contributed almost wholly by the laboring class, are such as ought to, and no doubt have, added immensely to the wealth of the globe, and should have brought general prosperity to the whole people. But what are the facts? Are the greater portion of mankind benefited by them? Are the common people able to gain any more of the comforts of

life now, or is the struggle really harder with them than ever? What has become of the greater portion of the wealth arising from these improvements? The answer is, Gone into the pockets of the rich. Is there not, let us ask, something radically wrong in a society where such things are possible? Are such things morally right? and if not, are they right at all? Is that society in a healthy condition which suffers such wrongs, condones them, virtually approves of them, by framing such laws as protect the citizen in their committal? We say it is rotten, and no people living under a Government where such injustice is possible can ever be contented or happy.

You will tell us, perhaps, that it is the most respectable, the most intelligent and the wisest people of the land that give tone to this society; and we shall answer that, with all their wisdom, there is one thing they have not learned yet, and that is the road to happiness. This lies not over the blasted hopes and ruined prospects of our fellow-men, nor dwells in steel-cased or shriveled hearts. For character and culture we have the

highest respect, but little indeed have we for that frozen-hearted, respectable, would-be gentleman who buttons himself up with an air of "Approach me not—I am of better blood than thou," or for the dough-faced parasite, steeped in lore, that hangs upon his beck.

Our Professor expresses a word of sympathy for those who risk their lives in unhealthful and dangerous employments, for which we render thanks. "In Europe," he says, "another characteristic infelicity of our present civilization is the supposed necessity of maintaining large standing armies. And in Germany," he tells us, "where the discipline is sternest, Socialism waxes fiercer and fiercer year by year. The cry is, 'Disarm!' but no nation dares disarm alone, and they cannot agree to disarm together." What a homily is read to our good Doctor right here! and yet he does not appear to have observed it. This dread poison of Socialism he so abhors, he tells us, is more rank in Germany than anywhere else. And why? Because her military system is more despotic: because she takes her citizens from home, family and friends,

in the early dawn of manhood—the time when all are the most eager to provide themselves with new homes, new ties, and lay by something for their declining years—and impresses them into her army for three long, dreary years, without recompense, to murder and to be murdered by their fellow-men. Is there not cause sufficient here, we ask, to fire the heart, to rouse the phlegmatic German even from his pipe and beer, to resist these wrongs?

We counsel not bloodshed in any form; we have not the words to express our abhorrence of murder, whether committed by the individual or by the nation; but this we say: as matters now exist—while revolutions even by violence are approved over the wide earth—the wonder is not that a William or a Bismarck lives, but that a nation lives that dares impose such wrong. But what sympathy has our Professor to express for a people thus wronged? None; he only glories in the fact that “they have fired upon their Emperor once and once again too oft.”

The inequality of social condition in general he does finally say, however, is painful to think

of. "One has no need to be a Christian," he says, "to be pained by it. It offends the most rudimental sense of human brotherhood. How has it come about that children of the same family are so far apart in their fortunes? And what can be done, not to bridge, but to narrow, and, if possible, annihilate, the chasm between them?" All of which would be very well from one who had not taken the pains to write a book, to put his foot upon a cause as holy as any for which man has ever contended, and dear to many million hearts that love their kind.

The tenor of the Professor's book cannot be hid by a few honeyed words like these. No scathing words of rebuke has he for a society that imposes such wrongs, but, as a whole, he hugs it to his breast and says, Thou art an Orthodox child whom I much admire. His sympathy will therefore fall upon many hearts as his who buttons up his pocket, and, saying to famished cheek and hollow eye, "I pity thee," he passes on.

Socialism in a passive way, our Professor thinks, is not a bad thing. "It seems," he says,

“much like philanthropy, but they differ. Philanthropy concerns itself about the whole nature, condition and destiny of man for time and for eternity. Socialism concerns itself about the outward environment, and ends with time.” “Socialism,” he says, “is more likely to be sentimental than philanthropy, and easily becomes a cant and a quackery.” Here is the straight-laced, Orthodox Professor all over, and this exhibits the spirit which runs through his whole book. Nothing sentimental for him—nothing that dives down into the heart and stirs it up to a lively sense of wrong, or of sympathy for mankind—nothing of this sort—no, no! Passive he would have all mankind, as he himself is, over wrongs that stir the souls of men of other mould up from the very lowest depths!

This fling at sentiment exhibits a spirit and a virus which not only pervades the Professor's book, but may be found generally in those who oppose Socialism. It is a spirit which, destitute of feeling, says: “I have enough—and, to myself, may say, a good deal more than enough; I sympathize with those who have not, but we

are differently endowed ; all are not as smart as I am ; the world must always have its poor, and, though I may dole out a little, from time to time, it is not to be expected that I should sacrifice any considerable portion of my capital or income to lift these ignoramuses, these base-born or unfortunate beings, up." It is Calvinism, with its few to be saved, its many to be damned ; its few to realize the comforts and blessings so amply provided for man in this world, its many to suffer. It is Christianity, not what Jesus of Nazareth taught, but what the Church has established under his name. It is a selfish, cruel, frozen-heartedness against sympathy and love.

As we have before quoted, Socialism, the Professor says, concerns itself about the outward environment, and ends with time. To which we would reply: the Socialist believes in being just, here ; in mankind striving together for happiness on earth ; and this done, he has no fear of the future. Socialism does not believe in resignation to wrongs in this world, hoping for and expecting a corresponding reward in the next. It is aggressive, and would make of earth that

for which the Creator has abundantly supplied all the requisites, viz.: an abode of happiness.

We have alluded to the Doctor's dislike of the word "Communism," and will now speak of it more particularly. He says: "To-day there is not in our language, nor in any language, a more hateful word than 'Communism.'" And yet he tells us that "Communism, in its essential genius, is not new, is not contemptible, is not abominable. It is a tradition, a philosophy, a gospel." Now, according to the Professor's definition of Communism, we are unable to conceive why he should harbor such a terrible hatred of the word. To be sure, he connects his expression of hatred for it with atrocities charged to Communists in Paris, Pittsburgh, and Berlin, but it can hardly be this that has so embittered him against the word, for those alleged atrocities are but a drop in the bucket compared with those which have been committed by the Christians, and, following such a rule, Christianity would be by far the more opprobrious word. We can conceive but two reasons, then, why he

should so detest the word. One is, that he may possibly fear that his income, which he is evidently a little anxious about, would be reduced, in case the Communistic system should prevail; the other, that Communism, which he calls a gospel, may yet supersede Christianity. If we are wrong in our conclusion, of course the Professor will correct us.

We confess that we are shocked and pained at the bad temper manifested by our good Doctor in speaking on that never-hackneyed, but ever-glorious, theme, the "Tramp." As if the press, that has pelted him unceasingly for three long years, could not do him justice, our Professor brings his scholastic service to the rescue. "Incorrigible tramps," he says, "packing and prowling round together, demanding the best from door to door, camping in farmers' barns, smashing farmers' machines, insulting decent men, and terrifying women and children on public roads, should not expect to be reasoned with." Behold the venom which the good Doctor displays! Were he a Catholic, we should advise him to go immediately to his confessor.

But though we cannot bring the wit or venom which our Professor has brought to bear upon this subject, perhaps, as this is now the favorite theme, we, too, may as well take a hand. Who or what are these tramps? Some of them professional beggars, no doubt, who walk their peripatetic rounds from preference. But are they mostly such? and, if so, why did we not hear more of them a few years ago? Why have they sprung up mostly since the hard times came on? The facts are, that a great portion of those who are termed "tramps" are men out of employment—men no worse than a large number of our more fortunate laborers and mechanics who are now earning an honest living. They have sought employment from workshop to workshop, from warehouse to warehouse, from store to store, from dwelling to dwelling, and found none, and now what are they to do? The land is all taken up, or that within their reach, at least; and if they were to go where it is to be had at Government price, they have not a dollar to buy with. Now, in Heaven's name, good Doctor, tell us what is to be done with

them, or what they are to do? They are human like yourself, have bodies to clothe and stomachs to feed, and, we have no doubt, they have hearts that can feel, and do feel, too, in many cases, the deepest anguish.

You may call this sentimentality and cant, but just place yourself in these men's position, and then see! Disclaiming any malice, and without wishing to be discourteous, let us ask, in all kindness, Would it not display more of what you term a Christian spirit to point out or set on foot some means of relief for these poor outcasts than by presenting their case in such a manner as will be likely to bring upon them more misery? These men, or most of them, are, we believe, willing to work, could they find work to do; but if not, then here is where our system of Socialism comes in and provides a way to dispose of them: as we say, the State should take such matters in hand, first providing employment for them, and then, if they would not work of their own free will, make them.

But the Professor did not expend all his virus upon the "tramps," it would seem, for he

goes on immediately to say: "The preachers of this satanic crusade against capital are not, of course, to be silenced where free speech has a genealogy running so much farther back than our separate existence as a nation; a freedom which is not of Moses, but of the Fathers. This planting of dragons' teeth is not, I suppose, to be stopped."

It may easily be seen from this what our good Doctor would do if he had the power. We cannot say, however, that, if we believed in just what he professes to believe in, we might not be wrought up to exhibit quite as much heat in discussing this matter as he has done. If we believed that one man had a just right to the product of another man's labor, and all the benefits to be derived therefrom, then we should probably be as touchy upon this subject as he appears to be. But we do not believe this, and, until we can be made to believe that robbery is justice, we never can be made to believe it. We will forgive the good Doctor, however, for his slap in the above quotation if he will promise us that, for anything, through the heat of the occa-

sion, we may chance to let fall herein, he will not challenge us to mortal combat, knowing that we will not fight.

As to the history of experimental Communism the Professor has given us some valuable information, for which we tender him our thanks. It must be acknowledged that practical Communism, so far as this is understood to mean living in communities, has not as yet attained much success. Speaking for ourself only—as we are but an independent Socialist, and follow our own theories—we are as yet undecided whether the people would or would not be benefited by living more in communities. We do not think the theory has as yet had a fair trial. The experiments have been limited, and usually attended with some religious infatuation which has impaired their success. We can certainly see where many advantages would be derived from living in communities scattered all over the land, but that there would not be an offset of disadvantages we are not prepared to say. The Shakers certainly enjoy the comforts of life in a high degree, and, were it not for their peculiar

tenet of celibacy, would be progressive, no doubt.

It is not Socialism in this particular form, however, that we have felt it our duty to defend. It is human brotherhood; the duty of the stronger to protect and assist the weaker; the right of an equal chance for happiness by all mankind. It was this that Jesus of Nazareth taught, and it was this very spirit, no doubt, that caused the Community to be organized at Jerusalem immediately after his death; and, in so far as this goes, is an argument in favor of Communities. Our Professor says that, "whether this Community was proposed, or only consented to, by the apostles, does not appear." But he knows very well that Peter was at that time the head of this Jerusalem church, and that other of the apostles were also connected with it. Dr. Hitchcock tells us that in Plato's book favoring Communism "the formulated purpose was not to abolish wealth, but to abolish poverty," and that, we would say to him, is precisely what the Socialists would do.

Our Doctor prates volubly about Political

Economy, and recommends all theological students to study it; and no doubt it would be of much more importance to them to know something of this science than of some other matters to which they devote their time. He also thinks, no doubt, that he talks wisely as to "what is money," but his remarks appear to us more arrogant than wise; and we think he quite forgets himself when he virtually characterizes all who do not agree with him in the matter as ignoramuses or demagogues. We are aware that this little matter of Orthodox eccentricity has long been yielded to its votaries as a right, and we shall no doubt be censured for daring any protest. He regards gold and silver as the only money for civilized peoples, because it has *intrinsic* worth. Now, really, how much intrinsic value has gold? Has it, in fact, as much intrinsic value as what are called the baser metals: copper, lead, and iron? For how many of the comforts or necessities of life can gold be used? It may be used for filling teeth, but even for that we have a substitute quite as good, which costs little labor to obtain. It could not, were

it as cheap as iron, in fact, be put to much use except by way of ornament. For further illustration, take the diamond, for instance, and there we find even less intrinsic worth. You may cut glass with it, but its chief value is that which is *assigned* to it; and the same is the case with gold. It is not on account of a value inherent in it that it is used as a medium of exchange for the necessary wants and comforts of mankind, but it is through a value which we assign to it, the same as we assign the value to a diamond.

Now, does the gold coin really represent as much intrinsic value as the note of a Government for the same sum, which mortgages every dollar's worth of private property in the land? This represents your houses, your lands, your cattle, your grain—everything, in fact, which man requires in order to live—and gives you a lien on it; but does your gold? We will not say that, when a gold dollar and a Government note are taken in the sense of merely a piece of metal and a piece of paper that the metal may not be of the most value, but this would be

trifling when the assigned value is taken from both.

The Professor tells us that the total amount of gold coin in existence is about eight billion, or eight thousand million, dollars, and this, he says, has cost its actual equivalent in labor. "A dollar in gold," he says, "actually costs a dollar's worth of labor." It would seem to us that this is the worst possible argument in favor of using gold as a medium of exchange, and the best for using paper. Here are eight billion dollars' worth of labor taken from agriculture, manufacture and commerce, and expended in digging for a metal to use as a medium of exchange.

Now, let it be understood, we advocate the interest here of no party; we speak independently, making such suggestions as have presented themselves to our mind. We advocate neither hard money nor soft. We see what appear to us both benefits and objections in adopting either as a medium of exchange. We have already given the principal objection to gold, in the immense labor which it costs to produce

it. The other side is, gold has long been the money standard of the world, and a paper standard, adopted by one Government, and not by all, would, it seems to us, be attended with some, perhaps many, difficulties, and confusion. As to paper as a medium of exchange, as before suggested, the note of a nation mortgaging every dollar of its private property *ought* to be the strongest money in the world; but then there follows, again, the fear of bankruptcy and repudiation.

Dr. Hitchcock now goes on with a statement of the transitory existence or condition of property, which, as it has little bearing upon our argument, we shall not attempt to follow. The Doctor then comes to what he calls the "Gospel of Communism," and here he is in his true element—here he speaks like an oracle! He first apologizes for calling it a gospel; tells us what the Christian gospel is; and then goes on to say that "the gospel of Communism has no God in it at all," that "it recognizes no sin," etc., etc. By what authority is our Christian Professor empowered to expound Communism after this

fashion? He has already acknowledged that the first Christian church established—that presided over by the Apostles—was Communistic. He has also acknowledged that all the Communistic societies in the United States to-day, except one, are founded upon a *religious* basis; and he very well knows that all believe in a Supreme Ruler. Would he creep out of a very small hole by saying that *some* Communistic writers and teachers leave a Supreme Ruler out of their theory, or, at least, have not the same idea of a Ruling Power that he himself has? It would be a very small hole indeed to wriggle out of, and we submit that we are unable to discover how Dr. Hitchcock is to reconcile his statement with the facts in this matter.

We have already expressed our views in regard to Communism, and do not set ourself up as the expounder of Communistic faith: but truth and fair play should be accorded all. The Professor attempts to be brilliant over the Communistic Paradise, but even that, as he pictures it, we would say to him, is a vast

improvement upon that hell to which the Orthodox assign the most of mankind.

In the first part of the chapter relating to what Dr. Hitchcock calls "Anti-Communitic Socialism" he avails himself of the opportunity for another fling at Communism. He thinks it is now dead and buried in France, but says it has been succeeded by a Socialism that asks for "no new legislation—only a new morality; something to stop this headlong rush for money. 'Theology,' it says, 'is a melancholy failure, for it has nothing to say but to preach alms-giving to the rich and resignation to the poor. In the final era, already dawning, labor shall take the place of war, science of theology, and humanity of God.'" This is what the Doctor gives us as the substance of the new Socialism, now taught in France. We would remind him, again, that one swallow does not make a Spring; neither does the opinion of a few of an unorganized body, as the French Socialists may be said to be as yet, commit the whole.

But if there is anything in this world that

we should suppose would set a doctor of divinity to thinking, and thinking clear down to the very bottom, it is such thoughts and sentiments as those quoted above. As we shall refer to this again, however, further on, we will only remark in this connection that, should it ever come to this, that faith in a Supreme Ruler is finally driven out of the hearts and minds of any great portion of mankind, not the least of the causes producing such a result will be a defective justice, a defective morality, and a defective humanity, cloaked under a pretentious Christianity. We need look no further for the causes which have led to the characterization of Christianity as a melancholy failure, than the foregoing quotation, and for the desire for a new morality, that shall be something more than an illusion, taking its root deep down in the heart. France has suffered so much, first and last, under the name of Religion, that it is hardly to be wondered at that she should sometimes feel it would be a gain to drive out all theology; and yet there is little reason to fear that her sober, better sense will lead her to deny that there is a

Power that rules and guides the universe; and such is the fact, no doubt, in regard to the most of mankind.

A considerable portion of this chapter on Anti-Communitistic Socialism is devoted to giving the present status of Socialism, Trades-Unions, etc., in Europe, and hardly calls for comment, more particularly as we have endeavored thus far, and still propose, to meet this subject upon the broad ground of justice and humanity. We would rip up the *roots* of this old oak of despotic oppression, rather than trouble ourself with the branches.

When the Doctor comes to speak of matters in our own country, however, he makes some remarks that may not be wholly unworthy of our notice. He speaks of the Labor Committee of which Mr. Hewitt is Chairman, and thinks that "sensible people have reason to be thankful that the Communists themselves, in testifying before this Committee, have made their cause ridiculous." However this may have been in New York, we happened to notice in a recent copy of the *Times* the testimony of a blacksmith

in Scranton, Pa., an extract from which we will give here, and see what conclusion can be drawn from it. He says: "There is great distress among the poor here, many of whom often go to their work with empty dinner-pails, on account of their pride, lest their more fortunate fellow-workmen should suspect their destitute condition if the pails were not carried. Mush is a luxury, and milk a rare treat, not to be thought of but on Sunday. In a general way, the principal evil seems to be a scarcity of work." There is certainly nothing in this to make the cause of Socialism appear "ridiculous," and there certainly is something in it which shows a great wrong, that should in some way be righted.

Dr. Hitchcock goes on to say that "whatever may be the conclusion of this Labor Committee, the popular verdict, by an overwhelming majority, will probably be that the present distress is due to causes general and special, and calls for remedies with which the Government, whether of any State or of the whole Nation, has almost nothing at all to do." Here is a position taken from which we dissent most de-

cidedly, and which, if carried to its legitimate end, would inhumanly leave a large mass of mankind to perish from actual destitution. If the Government is not to be called upon to assist the individual when he is out of employment and cannot obtain it, and is in want of bread and clothing for himself and family, then why are we taxed for the support of the poor at all?

The argument of Dr. Hitchcock here is the argument of Herbert Spencer, in whose writings we find much to admire, but in this we think him inhuman, viz.: that Society, or the Government, is only to be called upon to *protect*, not to *assist*, the individual. Spencer's philosophy also recognizes the right of the individual to ignore the State, even to the resistance of taxation, which follows as the natural sequence of his argument, and which really means no Government at all. Individualism in this form means barbarism, while Society means civilization; and yet this doctrine, or philosophy, of the liberty of the individual, to this extent, is the one with which those are ever confronted who

call upon the State to assume other functions than those at present belonging to it. It is plain, however, that, when the State taxes the individual for any purpose whatever beyond the bare cost for the protection of Society, she is then imposing taxes for the benefit of Society, or, in other words, she has then commenced to *assist*.

Thus we are taxed for educational purposes, internal improvements, and many other things which, according to Mr. Spencer's theory, the State has no right to tax for. Now, we say, let us carry out this doctrine to its legitimate end: impose nothing upon the individual that is not just according to this philosophy; make the individual everything, and Society nothing; no public improvements, no public schools—each one for himself, and the devil for all; or let us drop so inhuman and barbarous a philosophy altogether. But the principle once admitted true that it is the duty of Society to *assist*, as well as protect, the individual, as has been conceded for ages (and, unless mankind are to sink to the level of the brute, will always remain so),

then it is undeniable that it is not only the privilege, but the duty, of Society to extend its assistance to all cases of actual want and suffering, where the individual has not the power to extricate himself, as in the case of a lack of employment.

It would seem that this inhuman doctrine of *no assistance* by the Government to the destitute, unemployed poor would be about the last to be advocated by a Christian Professor; and yet we can draw no less than this from what he says. He thinks that it might be proper for Government to establish a Labor Bureau, but "anything more than that," he says, "it should be slow to undertake." "Schemes of colonization in the interest of agriculture," he says, also, "would not be wise." He gives the finishing stroke to his argument, however, when he says: "It all comes to this, that labor, by which in this connection I mean muscular drudgery, must for the most part look out for itself." There is no mistaking this, and it is indeed consoling to the poor fellow out of work and out of bread, who has had the misfortune to grow up with

health and muscle; and yet this is Christian Socialism, which the Doctor tells us so much about, and which we shall have occasion to look at again hereafter. He recommends Coöperative Associations, but objects to the organization of a Labor Party, in which he sees nothing but ill. "Jealousy of capital," he says, "organized and inaugurated as a permanent factor in our political life, would imperil, first our whole prosperity, and then our free institutions. Legislation unfriendly to capital would frighten it off to other countries, where it might hope for better treatment. Or, if other countries join in the crusade against it, then it wastes everywhere rapidly away."

These, and many other, ills, he seems to think, would arise by the organization of a Labor Party. But here we differ with our good Doctor, again, very materially. A Labor Party in our country is just what we think is most needed. We want it, not to destroy or drive capital out of the country, but to equalize and promote it. We want it, that the people may be fairly and justly represented, inasmuch as a

great proportion of them are laborers. We want it, in order to carry out the democratic principles upon which our Government was founded, viz.: that all men are created equal; that they are endowed by their Creator with certain inalienable rights, and that among these are liberty and the pursuit of happiness; that to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of Government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. We want this Labor Party for the purpose of instituting new laws that may inure to the welfare and general prosperity of the people, some of the more important of which it may be well to point out here.

Now, we do not say, with Proudhon, that "all property is robbery," but we do say that all property held by those who have not fairly

and justly earned it, or that has not been transmitted by those who have justly obtained it, or that has not been drawn from a fair remuneration on capital honestly acquired, *is robbery*. And what we mean by fair and just earnings is, as has been before said, a fair remuneration for the time devoted. Therefore, all overreaching in trade; what is called shrewdness, or sharpness—any means by which one gains more than a fair return for his time or money, is robbing others of a fair return for their labor, and is as much robbery as if he entered a dwelling or warehouse and took therefrom an equal amount in money or goods. That this is the plain truth cannot be denied, however much mankind may squirm under it, and departure from it is dishonesty.

It is evident, therefore, that large estates cannot be accumulated quickly and honestly, and it is quite as obvious that most, perhaps all, large estates are not honestly obtained. As it is impracticable to return such estates into the hands of those from whom they were unjustly obtained, we would have them, above a certain

maximum sum, made over to the State for the benefit of the poor. Hence, we would fix by statute an amount above which no individual should be permitted to hold property. This should be made so liberal as not to discourage individual enterprise, except in cases of inordinate desire for gain, which it would have the effect to restrain. There would be no injustice in this, in the great majority of cases, since vast wealth is usually dishonestly obtained; and yet there might possibly be a case where more than the maximum allowed had been honestly acquired, through a succession of transmittals. There would be no general dissatisfaction, however, when it was once understood that property could not be held above a stipulated sum. As most men would desire the privilege of securing a moderate competency, there would be little danger of this maximum sum ever being fixed below that which would insure all the happiness that property is capable of affording us.

As it is impossible to make mankind honest, or, in other words, to restrain them from rob-

bing their fellows, in some way, of the just rewards of their labor, the next best thing, it seems to us, is to set a limit to their cupidity. It is merciful to the rich as well as to the poor, as experience has demonstrated, time and time again, that great estates are a curse to their holders. Individual acquisition to an inordinate degree dries up the fountains of the heart, and unfits for that happiness which it strives to obtain. We can no more do violence to the soul, with impunity, than to the body, and we repeat that a steel-hardened soul is incapable of happiness. A limit, therefore, to greediness in the acquisition of property would be no hardship to any, but a blessing to all mankind.

But we are not to stop here. As has been before remarked, it is virtually admitted, among all civilized people, at least, that it is the duty of Society to *assist* as well as to *protect*. Indeed, Society would be shorn of half its benefits were not such a principle admitted and acted upon. What then would become of the homeless, friendless poor that fill our almshouses all over the land? Left to private charity, do you

say? Whoever argues thus knows well that, dependent upon such relief, many would be left to die of want. This plan would tax the more charitable portion of the community to their own destitution, and misery would thus increase. But it belongs not to the warm-hearted portion of society alone to support the destitute: it belongs to all, and it is because men will not otherwise do their duty that Society steps in to compel them. The proper function of Society, if she has any function at all, is to promote civilization; to use every means, and do all in her power, to promote the prosperity and happiness of all.

We claim, therefore, that Society has a very imperative duty to perform, and particularly at this time, in providing for our unemployed and destitute poor. If the world does not "owe me a living," it certainly does owe me *a chance* to earn a living, and this every individual has a right to insist upon. And is it the duty of the individual to furnish employment to all these unfortunates? Certainly not—it is the duty of society at large, and one that it has no right to

evade. There is probably no way in which this matter could be so effectually remedied at the present time as the one which our good Doctor plants his foot so firmly upon : that of colonization in the West. A scheme of this kind, taken in hand by the State, properly organized and put in effective working order, would not only prevent much suffering and crime, but redound to the interest and prosperity of the country at large.

But the great cry is, Many will not work; they will starve first. This we very much doubt; but right here is where Society should step in and protect herself, by first seeing that employment is furnished, and then compelling every able-bodied citizen who has taken upon himself a family to maintain, and has not the means to provide for them, to labor for their support. A man who assumes the responsibility of a family covenants with Society for their support, and, if he is able to do so, there is no injustice in compelling him to fulfill his part of the contract. Able-bodied individuals without families, who prefer starvation to work, should be given their

choice. It is for the providing of adequate laws, and taking in hand such matters as these, that we need now in this country a great Labor Party.

We shall be told, no doubt, that our suggestions are impracticable. If there is anything in this world that we have no patience with it is those old fossils who lie back and cry "Impracticable!" They would have us all plod on in the same old rut from now, henceforth and forever. But there is not a suggestion that we have made that would require laws any more complicated for their realization than are many under which we are living at this moment. But, say you, it would cause revolution. Yes, a revolution that would result in the happiness and prosperity of our country, secured by the *ballot* only; there need be no fear of bloodshed. There are, undoubtedly, other important functions which the Government might assume, such as either owning or commanding our public improvements, but what has been suggested is far more important.

The theory, which has been so industriously

promulgated of late, that, by simply protecting the individual, mankind will reach the highest state of civilization and happiness, has got to be dissipated before we begin to move safely and smoothly along the true path. This is a selfish, heartless theory, and the sooner we get rid of it the better. The highest happiness of each depends upon the highest happiness of all. It is therefore for the interest of each to strive for the common good of all. How many anxious hearts, with high hopes and expectations, are looking to our Government, to-day, to frame and execute such laws as shall make oppression, and injustice in every form, impossible; as shall be founded upon the broad principle of humanity: in short, as shall tend to sweep away the bars of self that sever man from man, and teach a world how to live!

The chapter of Dr. Hitchcock's book treating of what he calls Christian Socialism commences as follows: "We come now to the Christian Socialism. One might hesitate to put these two words together: partly, as risking of-

fense to Christian people who associate nothing good with Socialism; partly, as risking the imputation of seeming to court the favor of Socialists who associate nothing good with Christianity." What a volume is expressed in these few words—Christians associating nothing good with Socialism, and Socialists associating nothing good with Christianity! Yet it is no doubt true. And why is it so? There are three reasons, we think, why Christians associate nothing good with Socialism. One reason is, that they do not really know what Socialism is. Another is, that they have read or heard of atrocities committed by persons claiming to be Socialists—the commission of some of which we shall not deny, but we would again remind Christians that Christianity judged by the same standard would not fare as well. And the third reason is, that Christianity, as it is now generally taught and practiced, is anti-social—is really selfish, and eminently aristocratic.

The third reason we have given is, no doubt, such as has had great weight in causing the French Socialists to feel that the poor had no further

hope of bettering their condition through Christianity, as expressed in the melancholy words before quoted; and the same reason probably holds good in our own and other countries; and there is little doubt that this is one of the chief causes why Christianity has been so unmistakably on the wane for the last half century.

But our Professor, who has told us of "Christian people who associate nothing good with Socialism," goes on immediately to say that there is Socialism among Christians, and always has been, and he seems to think Christian Socialism a matter of considerable importance. Now, really, we should feel under great obligation to Dr. Hitchcock if he would tell us wherein genuine Socialism differs among those who profess Christianity and those who do not, for, we confess, it seems to us a distinction without a difference. "The sympathies of the common people, as we call them," says the Doctor, "who have most need to better their condition, went over to the side of Christianity when it was first preached in one of the most severely governed provinces of the Roman Empire, and have re-

mained on that side ever since." In part of this quotation the Doctor is right, and we are happy to acknowledge it and to be able to agree with him. The sympathies of the common people *did* go out toward Christianity when it was first preached. The poor and the lowly, the fishermen of Galilee, the so-called common people, were the first to give it welcome, the first to promulgate it. And why? Because it spoke to them words of sympathy, love, and charity. It taught that mankind should live together as one family, mutually assisting each other in all that pertained to the welfare and proper enjoyment of this life. It forbade assumption, aristocracy, vanity, ostentation, hypocrisy, and riches. It called upon him that had great wealth to dispose of it and give to the poor. It taught humanity in its highest and broadest form. In short, it was pure, unadulterated Socialism, and the very spirit that Socialists, not Christians, preach to-day. Such was the spirit taught by the founder of Christianity.

It is this very spirit, taking its root in the hearts of the people, that has caused Chris-

tianity to live, notwithstanding all the detestable "doctoring" to which the teachings of its founder have been subjected, down through the long stretch of time to our own day. It is the lack of this spirit by its professed adherents, as much, perhaps, as any other reason, that now causes it to wane. Take from it this spirit of sympathy, of love, and of humanity, and you extract the marrow, leaving nothing but the dry bones of dogmas which the "doctors," mostly, have added to it, and which may well be thrown back to them to quarrel over to their hearts' content.

And what is the spirit usually taught by professed Christians of the present day? That mankind are unequally endowed, and that it is their privilege to make the most of it for their own sweet selves. That "equality of social condition, with inequality of endowment, would be no kindness to anybody," and this at the same time with the declaration that "capital procures leisure, and leisure promotes culture, and it is astonishing how quickly condition responds to character and culture." That a cer-

tain portion of mankind have a right to all the product of the labor of another portion that they are able by their wits to mass together, while others of their kind around them grovel in poverty and die from want. That he who is reared amid squalor, vice and crime, and is governed by these surroundings, is naturally bad, and that "his wretchedness is divine retribution." That laborers out of employment, and with families to support, must look out for themselves, without any privilege to steal; must live on air and water, we suppose. That building half-million or million-dollar churches is doing God's service, while thousands, perhaps millions, groan in poverty throughout the land. That paying clergymen ten thousand to twenty-five thousand dollars a year salary is all right, provided they are *highly endowed*. That the clergy, as well as the laity, may live in affluence and luxury, if they are endowed with a moiety of conscience and a gift great enough for acquiring to sustain it, while the less fortunate starve. In short, that the Creator, or favorable conditions, having "endowed" a portion of man-

kind above the rest, clearly proves that they are to be the fortunate ones, and consequently have a moral right to manipulate most of the good things of earth, to the exclusion of their fellows.

This is the Christian Socialism of to-day, and the common people are becoming convinced of it, and their sympathies are fast becoming estranged. The high commendation bestowed upon modern Christianity by Dr. Hitchcock, we have only to say, is quite unwarranted in its present condition: to use his own words in speaking of Socialism, it may be called "cant and quackery." He tells us that Christianity breeds no Catalines. But it did breed a John Calvin, who could burn a Servetus for heresy; it did breed a Catharine de Medici; and it has bred thousands of the most bloodthirsty monsters that have ever walked the earth.

Dr. Hitchcock makes some remarks upon wages, and particularly women's wages, that are commendable. He sees no reason why there should be any inequality between men's and women's wages where the labor performed is

the same ; nor can we see how any fair-minded person can justify any discrimination. He also, in defining his Christian Socialism, makes a plea for labor oppressed by capital, which is in so different a spirit from the most of his book that we can scarcely conceive how it comes to be there at all. He demands that "in times of ordinary prosperity workmen shall not, like oxen, get barely enough to keep them in good working condition." Were it not for this "*times of ordinary prosperity*," this would be good enough to come from a Socialist. But the ludicrous comes in when he admonishes the laborer to "beware of the greed of gain"; and yet had he not forgotten, at the same time, to say a word to some of his brother clergymen, upon this point, we should have taken no exception.

Dr. Hitchcock, as is common among Christians, assumes too much in attempting to maintain that civilization, and also morality and charity, are the principal results of Christianity. No fact in history is better substantiated than that the Church, through its dogmatic assump-

tion and despotic rule, opposing Science and denouncing her discoveries, actually retarded progress and civilization down through that long period of time called the Dark Ages—made dark through her despotic sway—and that it was only when her power began to decline that progress was stirred by a fresh impulse and civilization began to move forward again in its course. Liberty, knowledge, humanity, energy, climate, are the motive power of civilization—not any particular dogma of religious belief.

Then as to morality: we would by no means attempt to depreciate the teachings of Jesus of Nazareth upon this important subject, as they are of the highest and noblest character; but we are not to forget that before his day a code of morals was given by Confucius, Mencius, Lao-Tze, Buddha, and by the Stoic philosophers; which are considered by many as fully equal, if not superior, to those given by Jesus. Nor have we these teachers alone, but many beside, who have given us productions of the highest order of morality. So we say that our Professor assumes too much in asserting that “the

highest morality may not be reached without belief in the Christian religion."

Again, as to charity: neither does this depend upon any dogmatic religious belief. Dr. Hitchcock acknowledges that hospitals for the poor were established by the Buddhists some time before the Christian era. Charity takes its rise in the heart, and, if this be right, the effect is the same, whatever the religious belief, or if there be none at all. It is a well-known fact that many of our most generous and cheerful givers have no faith whatever in the Christian dogmas. Yet if the Church of to-day taught and practiced charity as did the early Christians, we should hesitate less about awarding her more credit, but she does not, as has already been shown. Dr. Hitchcock is extremely fearful, we see, that charities will be distributed too freely. He warns his brethren to be chary of their gifts, as they may go wrong—that is, let some poor fellow out of employment starve for the want of a few cents unless he can furnish convincing proof that he has eaten nothing for a week, and will not spend the money for whiskey. But the

ludicrous comes in again when the Doctor tells us that "Christianity undertakes to drive the love of gain out of the blood"; that "covetousness is challenged as idolatry, and the love of money is denounced as the root of all evil." This joke is too good to spoil by any attempt at comment.

Dr. Hitchcock concludes his book with a reference to Secular Socialism, which he says "assumes that equality of condition will ultimately bring about equality of character, and that, the condition being good, the character will also be good." Very well; now for the theory of Christianity which he says is "to make the tree good. No matter how good the soil is—grapes will not come of thorns, nor figs of thistles." No, most assuredly not, for each seed produces only its kind; but suppose we plant our grapes upon very poor soil, then what shall we get? Not figs, nor thistles, but *very poor* grapes. We would ask the Doctor what he would think of a gardener who, desiring to raise a majestic oak, should plant the acorn in the sand? Ah! Doctor, your illustration is a fatal

one for your argument. You cannot make the tree great if planted on barren soil; neither may you expect mankind reared amid surroundings of squalor, wretchedness, vice, and crime, to be good. You are at work at the wrong end; first make the soil good, and then you may expect fine trees and good fruit.

As he nears the close of his book, Dr. Hitchcock makes three assertions, two of which, at least, we think unwarrantable. In speaking of Christianity, he tells us: "In the Ancient Age, it was ascetic against licentiousness. In the Middle Age, it was autocratic against violence. In the Modern Age, it will be humane against selfishness." As to the first assertion, we will only remark that it is not sustained by all history. As to the second, it is so utterly at variance with all recorded facts that the wonder is how the Doctor could have ever made such an assertion. The blood that has been shed, and the treasure squandered, in the interest and under the auspices of Christianity from the time of Constantine down to the late war between Russia and Turkey—facts known to almost

every schoolboy—is perfectly appalling to contemplate; and yet our Professor says “Christianity was autocratic against violence”! As to Christianity being “humane against selfishness in the Modern Age,” let such books as that of Dr. Hitchcock against Socialism, and the observation of each and all, make answer.

Since the foregoing was written we learn that there is another Reverend in the field against Socialism. And so, that great warfare for humanity which Jesus of Nazareth fought nineteen hundred years ago has got to be fought over again, and, paradoxical as it may seem, it is now Humanity against a Christian Aristocracy.

And now, in conclusion, we would say: The proof is plain that the Creator has lavishly bestowed upon man all the necessary requisites to make his life on earth a joy. The beauty and the majesty of the earth and the heavens ever lie open to the visual sense. Language to convey thought, and music to delight the soul, are his. Friendship, hope, and love, and the imagination, too, all shower profusely their

blessings upon man. Nor is Mother Earth unequal to the demand of supplying his physical wants, but so abundantly does she yield her varied gifts that but a small portion of each day, were labor equally shared by all, is required to enable each to provide himself with all the comforts, and even luxuries, that conduce to the happiness of man on earth.

So that now the great question comes: Why have we want, and misery, and woe; sorrow, and suffering of body and of mind, with black despair; hatred, fear, envy, jealousy, and crime—all that tends to make a hell of earth? We answer: The fault is man's alone that earth is not the fair abode of happiness for which the requisites are so bounteously provided. Needless are all these miseries, in our present state of civilization. One of our most noted Liberal Doctors tells us that "happiness in this life is unattainable by the mass of human beings." As society is now constituted, probably it is; but it would not be if society were as it should be. But more inauspicious or disheartening words than these could not possibly be uttered.

It is like throwing a bombshell into the camp of an army that has capitulated. Fifty Rabbis could not in an age do the harm of such words once uttered by a Liberal. There was either no Creator of this universe and of man, and none now rules and guides, and we are the victims of blind force, or there was, and is still, such a Power, and it is blasphemous to accuse Him of so ordering that the beings whom He has created and placed here are unfitted to obtain happiness. What, then, is the matter? What is the principal cause of all the misery we have in this world? We will do our best to answer.

Gnawing at the heartstrings of humanity is a *vile worm*. This horrid creature infests all classes of society, from the highest to the lowest, but is least active among the poor and lowly. Its ravages are terrible in every section of the inhabited globe. It is not known at what time it first made its appearance among mankind, but it is as old as history, and increases with civilization. It dwells in the hearts of rulers and statesmen, and has been the instigator of all wars. It has lifted the hand of every assassin,

and inspired every murderer. It has lurked with every highwayman, burglar, and sneak-thief. It has entered high places, stained the robes of judges, and robbed Justice of her due. It has whispered in the ears of Government officials, defaulters, forgers, and swindlers of every kind. It has nestled in the heart of the merchant, the manufacturer, and all classes of business men, and counseled them that they had a right to appropriate a portion of the product of another's labor. It is alive in the heart of the politician, and assures him that a lie is as good as the truth. It enters into the hearts of families; estranges husband and wife, parents and children, and children from each other. It makes sad havoc in the hearts of the fashionable poor, craving what it cannot obtain. It grows to an enormous size, and is very voracious in the hearts of the wealthy, where its cry is ever, *More, more!* It is active in all religious societies, and to each dogmatically asserts that they are right and all the rest are wrong. It pleases the Orthodox with the assurance that they, with a few of their friends, are going

straight to heaven, and all the rest of mankind to hell. It convinces doctors of divinity that laboring men are entitled to only small wages, while they should have very large ones, on account of their "superior endowment." It incites strife, quarrels and hatred. It breaks friendships, stifles love, and strangles charity. In short, it kills *happiness* by breathing into the hearts of mankind all that is mean, contemptible, and wrong.

The name of this worm is *Selfishness*, and what is wanted is, not an antidote to counteract its fatal ravages, but something to crush the abominable curse outright.

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For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth to the period from which writers of history ordinarily begin.

That an acquaintance with the primitive condition of man should precede the study of any single department of his later history is obvious, but it must be remembered that such knowledge has become attainable only within the last few years, and at present enters but little, if at all, into the course of study at schools.

Thanks to the patient and careful researches of men of science, the way is rapidly becoming clearer for tracing the steps by which, at ever-varying rates of progress, different races have advanced from savagery to civilization, and for thus giving a completeness to the history of mankind which the assumptions of an arbitrary chronology would render impossible.

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pains to verify the statements made, the larger body of which may be found in the works of Tylor, Lubbock, Nilsson, Waitz, and other ethnologists, to whom my obligations are cordially expressed.

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